1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

the child has his earliest and most meaningful contacts. In his own household live his parents and his brothers and sisters. Only adoption or exceptional circumstances bring others into the home. Within easy reach are the maternal grandparents, the mother's sisters and their husbands and children, and the mother's unmarried brothers.

The child is not entirely cut off from other contacts. The extended family from which his father has come may be located in the same vicinity. Then the paternal relatives will see him often and show great affection for him.

Kinship is reckoned bilaterally. There are no special modes of address or obligations owed to maternal relatives which are withheld from paternal relatives. That the mother's kin figure so prominently is a mechanical reaction to the rule of residence and the scattered and isolated state of the extended families rather than to any theories concerning the closeness or remoteness of particular lines of kin.

The adult men the child sees are dressed in long-sleeved buckskin shirts, with rounded neck opening and with fringe at the shoulders and at the lower ends of the sleeves. They also wear broad loincloths of the same material which fall to a point just above the knees in front and hang in back "just high enough so they won't be stepped on." For footgear they have knee-high moccasins with uppers turned down in folds. These folds are convenient places in which to carry knives or small objects. Often an upward-curving, disk-shaped piece about an inch and a half in diameter projects beyond the toe. This is really a portion of the rawhide sole which has been pounded, moistened, and sewed into position at either side. When it dries, it stays fixed. This projection is found most often on moccasins made for special or dress occasions. "The upturned toe is for decoration only; it's of no special use. In fact, a person sometimes trips on it."

The high boot is the characteristic type, but, when buckskin is scarce, low-cut moccasins suffice. Sometimes high moccasins are worn in cold weather and low ones in summer. Among the members of the Eastern Chiricahua band, but not the Southern and Central Chiricahua, the low-cut moccasins are used almost as frequently as the others.

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surprise ending by collapsing completely. Another represents the bow, and still another a house.

The children seldom attempt such adult pastimes as shinny, the stave games, and the moccasin game. They watch their elders play them, however, and become conversant with the principles involved.

THE CHILD AND HIS KIN

The social world to which the child is first introduced consists of a well-organized group of kin. The significant events of his life will be planned and made possible by his blood relatives. Should a person be wronged, his relatives act for him and with him; should he be accused, they shield him from vengeance. If a man dies with grievances unavenged, his relatives perpetuate his quarrel in a feud between families. It is they who have the responsibility of his death rites and who mourn for him.

Kinship is counted bilaterally, through the mother and through the father equally.[10] It is impossible to get any convincing assurance that one kind of relative is necessarily "closer" than another. The expressions on this point seem to be reflections of personal feelings rather than instances of the operation of any rule.

All blood relatives are supposed to be generous and loyal, and, in times of crisis, the appeal of a blood relative of any degree is difficult to ignore. Nevertheless, differences of age, sex, residence, and remoteness of connection become inevitably registered in patterns of behavior.

The parent-child relationship.—The parents take primary responsibility for the support, proper rearing, and ceremonial protection of their children. The influence of the child-parent bond is present in many forms of behavior. A man often begs for supernatural power, for "something to live by," because of the need of his children. One who makes a request for help, material or spiritual, greatly strengthens his plea if he supplicates in the

[10] For the kinship terms and a diagram of the kinship system see the Appendix.